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Thus the chapter on memorizing is largely a summary of the chapter in James's *Principles of Psychology*, and there is no mention of the work of Ebbinghaus and Meumann.

S. C. PARKER

Habit-Formation and the Science of Teaching. By STUART H. ROWE. New York: Longmans, Green & Co. Pp. xvii+308.

This book was written for the purpose of calling attention to the fact that education has to do with many forms of development which cannot be defined in terms of ideas or knowledge. Ideas, the author holds, represent the relatively temporary and unassimilated phases of experience, while habit, which is the term set over against the term idea, refers to the organized, automatized aspects of experience. It has been one of the cardinal mistakes of educational practice to emphasize information and general ideas and other forms of explicit cognition. What is needed in the science of education is a study of those forms of development which do not come to clear explicit cognition but depend upon organizations which are not recognized.

There is much emphasis in the book on a certain type of drill, not the drill which merely reiterates information until it is learned, but the type of drill which gives the child enough contact with his environment to master it and organize his reactions into settled attitudes. This special form of drill requires methods which the teacher should master. How to initiate a reaction and direct it, how to guide the child from his native instincts as the starting-points to better adjustment to the environment as the end, these are the problems of method. Method is not merely the arrangement of information, not primarily the presentation of ideas.

The reader of this book is impressed with the difficulty of defining habit. Habits of thought are referred to frequently, and habits of interpretation are also noted as desirable. Habits are now like reflexes, now like fixed modes of thought. Habit is in all these uses too inclusive a term. It covers all of the fixed modes of mental organization and certainly ought not to be contrasted with the term idea.

In the second place, one wonders whether there has been such an unqualified mistake made in the assumption of the school that its business is the development of ideas. Our author like many recent writers has found in instincts a model for school work. But human culture is what it is because we have developed out of the instinct stage of evolution into the idea stage. That there is something more significant than idea is a thesis which calls for long defense.

This book will serve to call attention to the current emphasis on habit-psychology and will, at least by its criticisms, call out the defenders of the doctrine that mental life is enriched chiefly by new ideas.

CHARLES H. JUDD